1096

AN ACCOUNT OF THE Damnable Prizes IN *Old Nicks Lottery*,

For Men of Honour only;

Where every Man that ventures, is sure to get the Lord knows what for Ever.

IN

A Gradation of Familiar Thoughts,

ARISING,

Upon the not Passing of the

DUELLING BILL,

Brought in

Last SESSION of PARLIAMENT.

Digested into five Classes.

Quemlibet occidunt popularitèr.

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MVSEVM BRITAN NICVM

A N

ACCOUNT

OF THE

Damnable Prizes, &c.

CLASS I.

I. 'TIS pity the Bill had not paſs'd.

II. It would have been no Diſhonour to the Seſſion, nor the Miniſtry, nor the Reign, nor the Kingdom, nor to God.

III. I'm ſure a Law to that purpoſe is dearly wanted amongſt us.

IV. Methinks it ſhould be thought high time to put a ſtop to the trade of our Gentries fooliſhly and wickedly killing each other at ſuch a rate: The Grievance is chiefly theirs.

V. I am ſorry to ſee the Loſs of the Bill ſo little laid to heart as it is, and ſo ſlightly paſs'd off: May we not ſmart for the Indifference ſay I, nor may it be laid to our Charge.

VI. In my mind it would have been worth the Nation's while to have ſhewn it ſelf upon the occa-

ſion; the Importance of the Subject deſerved it much better than ſome others we make ſtir enough about, and think we are never too forward and earneſt in. I wiſh the Parties would have ſpared a little of their Zeal againſt each other, to have been laid out that way by conſent; it would have been well beſtow'd, and they have enough of it, and would not have miſs'd it.

VII. The Kingdom would have done it ſelf but Right, and thoſe that brought in the Bill but Juſtice (whoever that Praiſe is due to) to have given ſome publick Teſtimony of its approbation of their Endeavour, or let their Repreſentatives know they wiſh it had gone forward, and are ſorry it took not effect.

VIII. I have thoſe Thoughts of the Bill for my part, was ſo well pleaſed with the fancied Hopes of it, and am ſo affected with the Diſappointment of its coming to nothing, that I have reſolved it will bear out my paying my Country the Compliment of publick Condolence upon it, as no impertinent Duty, as for a ſort of publick Calamity, which I hereby do.

IX. But I am willing the Diſcharge of it, if I can, ſhall riſe to ſomething beyond unprofitable Ceremonial.

CLASS II.

I. WHAT are we to ſay, pray you, was the cauſe why the Bill went not forward? and how to comfort and ſatisfy our ſelves?

II. God forbid that it ſhould be imputable either to any natural Intereſt the ill practice has got in the *Britiſh* Blood in general, as if it had ſo infected it, that having run beyond Mode and Faſhion into a kind

kind of inherited Genius, or incorrigible Habit, a ſecond Nature, it is ſo radicated, that 'tis too late at this time of day to think of having it otherwiſe, or quite breaking us of it; and that tis to be ſaid, that ſomething perhaps might have been done to it, had it been took earlier, before we were ſo far gone in it: But now, as the caſe ſtands, the beſt way with it, is to treat it like a wild and inveterate Cancer, that has diffuſed its Venom thro' all the liquid Maſs, and laid hold of every nobler part with its deadly Claws, e'en to let it alone, and uſe no other means, than that of keeping it clean, and making it as eaſy as we can, ſince tampering with it can do no good, but in all likelihood only enrage it, and give it an occaſion, by ſhowing it its Strength, and the Undertaker's Weakneſs, to encreaſe its ill Effects, and ſpread the more and faſter, as if it had ſo entangled it ſelf with civil Life, and incorporated with the Laws of Converſation, that they are not to be parted, without great Diſtraction in the well-bred World. The Caſe I hope is not ſo bad as this; tho' Mr. *Selden*, in the *Duello* lately reprinted, talks at ſuch an odd rate, as would make one fancy ſome ſuch thing. (*P.* 40.) Speaking of Duel forbid by the Popes, *&c.* to thoſe which were the obſervant Sons of the *Roman* Church, this and the other Decrees extend their Inhibitions; but the *Engliſh* Cuſtoms never permitted themſelves to be ſubjected to ſuch Clergy Canons, always (under Parliament Correction) retaining, as whatſoever they have by long uſe approved, ſo this of the Duel. Which wiſe Speech of that pompous Antiquary would make one think, we ſtill look'd upon Duelling as a valuable part of our Birth-right, that we were not to be bubled out of ſo. So, (*P.* 35.) how this extra-judicial Combat is lawful or contrary, (I

mean by the Law of Arms and the Imperials, altho' the Divine Law and Chriſtianity teach otherwiſe) thus I read, &c.

III. Or to any particular Party of Patrons, profeſs'd or indirect in the Senate it ſelf, favourably diſpoſed towards it, as (tho' not a poſitive Good) yet neceſſary as a leſſer Evil: Heaven avert all ſuch Infelicity of Thought and Judgment from the Minds of all concern'd in our Legiſlature.

IV. Or to any want of good Will to the general Matter and Subſtance of the Bill.

V. Or that there ſhould be any thing in the idle talk of thoſe that would have the Bill to have fared the worſe for the ſake of its Introducer: That the Tories thought it too good a Bill for one of Sir *P*—— *K*——'s low Complection to have the credit of, and the Whigs the chief hand in; and reſerve it as a Reputation for ſome more ſanguine Favourites of theirs ſome other time. I believe not much of that; both Sides are better Men than that comes to; the Nation then were like to have a fine time on't, if that were the trade; the ſame Principle that has defeated it on this Side, may alſo then, I fear, do the ſame on t'other, if there were any thing in that; none then but indifferent Bills would paſs eaſily: Otherwiſe I ſhould not be ſorry that ſo reputable a Cauſe as Emulation, who ſhould be the Father of it, was its hindrance, let them but ſo agree upon that, and any other things that are for the Publick Good, that my Country may have the Advantage of them, and take the Credit which Side will, for me.

VI. But to want of Time to go thro' with the Difficulties of it, and make it as effectual as it ought to be, which they were too much preſs'd with other Buſineſs to be enough at leiſure for; there are abundance of Things to be conſidered in it; abundance

of

of Objections lie againſt it; 'tis no eaſy thing to expedite ſo much Embaraſsment as on all ſides perplexes it; to give Satisfaction to ſo many reaſonable and unreaſonable Scruples and Niceties, as our Vanity has given appearances to, formidable enough to be thought worthy of it; to find Expedients to give ſome other way Satisfaction to that which calls it ſelf Honour; and againſt thoſe many pretended Fears and Dangers, to which it repreſents it ſelf expoſed without it.

VII. In taking it thus, I hope without offence I take it right, and that we are not to look on the Bill's miſcarriage owing to Rejection and Diſapprobation, but that it is only put off to ſome more favourable deſign'd Occaſion, not far off, in view; and that we may live in hopes, that, *quod differtur non aufertur*, that ſome other time, ſhortly a coming, the Parliament will reſume the Subject, more maturely ready for it, and every way better prepared to do its buſineſs.

VIII. I have little to do in the World more than looking on; but have a Months Mind to have my hand in at any thing that's good, if I knew but well what; tho' I am pretty confident the utter Suppreſſion of Duel is ſuch; to throw my Stone with that of others, at the Death of which ſo notorious a Criminal and Murderer of our Brethren, however feebly, yet with a good Will, and to have any under Office that may forward the Execution, and make me an inferiour Acceſſary, is an Ambition my Thoughts are very fond of; the part to this purpoſe that I have pickt out, and charged my ſelf withal, is endeavour of prevention of Eſcape, by ſlipping out of Mind, to keep the Talk on foot in the interim againſt it; to whet the Inſtruments of Proſecution; by ſuggeſting more Guilt, calling up freſh Evidence,

or

or refreſhing the old; not to let the Nation cool upon't again, but keep up the Indignation raiſed by the late flagrant Inſtance that occaſion'd the Bill; to blow the Spirit of Zeal, and follow it cloſe whilſt the Impreſſion of that is freſh, whilſt the Scent of that Blood is yet warm and reeking in memory.

IX. May then the Legiſlature not forget to revenge themſelves upon that, which has robbed both its Houſes of ſo many of their worthy Members, nor the whole Nation of that, which within the ſmall compaſs of my own Memory has ſpilt ſo much ingenuous *Britiſh* Blood, fooled away ſo many valuable Lives, given by Heaven to adorn and ſerve their Country, and put, I dare ſay, within this half Century much the greater part (if they were computed) of the honourable Families of *England* in Mourning or Tears, thro' Occaſions merely trifling.

X. May they conſider how far, *ſcelus qui non prohibet facit*, in this Caſe muſt affect them; how much of the Guilt of thoſe future Murders, that their Authority legally exerted might prevent, may lie at their Doors; and how juſtly they ought to fear, leſt Heaven ſhould make them ſenſible of their Remiſneſs, by touching them with ſuch home Examples, wherein their Conſciences may read what they are for.

XI. That their Interpoſition is abſolutely neceſſary, ſince all other Means, ſerious and comical, have been try'd upon it, and found ineffectual, and nothing will do; the Nation is neither to be laugh'd, nor reaſon'd out of the Diſeaſe, and downright Force and Authority can only work upon it.

XII. That the Diſpute is not whether Duelling ought to be prevented, but how 'tis to be done, and which way it can be helpt? And that the ſtrength of its Cauſe lies not ſo much in any thing it has to

ſay

ſay for it ſelf, as in the Difficulty of its Suppreſſion; the number of the guilty and infected, and a groundleſs Preſumption, that tis in vain to try at it; that 'tis never, no never to be done. And therefore the longer the neceſſary Work is delay'd, the harder it will only grow ſtill; and ſince it is, and ought to be done, the ſooner the better; which if they do not do, they had e'en as good fairly confeſs, that the Sons of *Zeruiah* are too ſtrong for 'em; that the Wickedneſs has got too much a Head for them to think of ſtopping it, or others will do this for them, that it has worſted the Government, and got the upper hand of it, too feeble to attempt its Repreſſion. And

XIII. That 'tis unhappy that the matter has been moved at all, ſince having been put upon its publick Tryal before 'em, and come off, will add a Reputation to it, be turn'd to a kind of Victory and Tryumph on its ſide; it will look to much as if the Legiſlature either gave Conſent that it ſhould continue as it has done, or were baffled with it. Bullies and Madmen will fancy their Cauſe has carried it; the former cock more inſolently, and the latter grow more outrageous upon it: Non-Suppreſſion as the Matter has gone, may very well paſs with them for Toleration, and Toleration be misinterpreted (as by others) for a lower Eſtabliſhment. Duelliſts not improperly may ſay, they can challenge and whip thro' the Lungs who they pleaſe by Act of Parliament, for Connivence is one ſort of Act, and all the Act they need deſire; 'tis enough for their purpoſe. 'Tis certain Duelling by this feint Effort againſt it, is brought nearer looking like a legal Act than before, by coming off clear, and being honourably diſmiſt, as it were when had before the Houſe; whatever might be ſaid, nothing being done againſt it.

it. Its Non-Condemnation is as much as it need wish, it will not only have the Effect of honourable Acquittance, but authoritative Licence to practise and profess it, and to have no Law against it: Since it has been offer'd at, 'tis to be fear'd, will be found much the same in point of Consequence as having one for it.

XIV. Which ill Consequences, I promise my self, the honourable Body will take care some way to prevent; and that all the worthy Persons that promoted the good Work, will never give it over, or let it alone, till by God's Assistance at the Head of all good Men's Wishes, they find Means of effectually blessing their Country by Deliverance from this Plague, worthy all good Patriots Meditation and Study.

XV. However, difficult it may be to contrive a Law that may at once bind this *Proteus* in all its Shapes, reach it every where, and stop up all those Shifts and Creeps, whereby implacable Natures fully set upon't, may come at each others Lives and evade it; yet 'tis easy, methinks, for the Nations collected Power and Wisdom, entirely to break the formal and denounced Duel by solemn Appointment, and Challenge given and accepted, and to lay that under such Loads of Infamy and Penalty as must crush it.

XVI. This done would prevent it, at least in part; Time and Experience would make up the rest.

XVII. Tho' something of that kind might still be ventur'd upon by here and there a Madman, or Desperado, under other Names and Pretences, yet it would reduce it to such Straits, as Men would soon grow weary of, and take up with such other cheaper, and more Christian ways of Satisfaction, when any was due to 'em, as their Country thought fit to appoint.

XVIII. If

XVIII. If it would but ſpoil the publick Credit of it, and ſtop the Mouths of our Gentry from talking to its Advantage, it were enough; the ſeat of it upon whoſe Tongues ſo often and openly mentioning it with Approbation, is what chiefly upholds it.

XIX. Let but the Law denounce it Infamous, the Fountain of Honour condemn it to Reproach, rank it with Villanies, place it among the Raſcalities it ought to be with, degrade it in all its Appearances eſpouſed by Action or Word. And 'tis to be hoped, the general Mode and Humour of Thought might turn as much againſt it, as by the contrary means they have ſtood the other way.

XX. Such a Condemnation is a piece of Juſtice the more due from the Crown to the Society, in order to deſtroy the Credit of Duelling, and rectify the Notion of it; becauſe, it was from the Head the Body took the Error, it was in purſuance of its Will, and in Conformity to the Diſcoveries of its Judgment, that firſt miſlead Subjects into a good Opinion of it. How could they think otherwiſe then well of that which the Government ſo far recommended to their good Opinion, as to let it be a Branch of Juſtice, and a piece of the Law? The bare Diſcontinuance of which in practiſe, is but a weak Remedy to eradicate ſo ſtrong and popular a Prejudice.

XXI. The Government ſhould leave us, at leaſt upon fair Ground; let us down where they took us up, do as much to undeceive, as it did to put us wrong in this matter; and then if we continued it, perhaps it might be our Faults, not its.

XXII. I ſee no reaſon why the ſame Means and Authority that raiſed this Devil, ſhould not alſo lay it.

XXIII. To draw us into an Error, and leave us there,

there, taking no care to help us out again, is not fair play.

XXIV. No wonder Men retain the ſame Notions ſtill of it, they once were even bid to have, ſince nothing has been done by Authority that they value to make them think otherwiſe.

XXV. I think it would be rather ſtrange, if the Remains of the old Prejudices were not acted upon as they are, unleſs they were as formally recalled, as they were eſtabliſh'd.

XXVI. The ballance of Influence from the publick, is ſtill on the ſide of Duel, much to its Advantage.

XXVII. Which whilſt it is the Blood of every Man that way ſpilt, is a publick Guilt; chargeable upon the Community, averting Heavens propitious Regards, and properly expiable by common Judgment upon the whole; letting ſo barbarous a Notion have ſo fair a Currency in verbal Diſcoveries uncheck'd, in Converſation giving Character as Gentleman like, in practiſe applauded, and too ſure to eſcape Juſtice, unleſs the groſſeſt Circumſtances of Ruffianiſm clog it.

XXVIII. Such a Law made, would, however, acquit the publick Conſcience, leave every Man's Blood upon his own private Head only, and his Brother Tragedians. The Community would have done its part, and have nothing to anſwer for that way, but ſtand fairly entitled to God Almighties Bleſſing: And the loſs of Members that way, would not doubly effect, nor be beyond the firſt loſs, the Crowns Imputation, the Parliaments Sin, and the Nations Scandal.

XXIX. And would have this good Effect, that thoſe who would gladly avoid the Duel if they could, as they call it, and whoſe better Natures and Con-

Conſciences direct the contrary, yet bound by fatal Cuſtom, and having a ſham Neceſſity impoſed upon 'em by falſe Shame, and imaginary Diſgrace which they ſubmit to, would have their better Inclinations ſo far ſtrengthen'd, as to make an unſcrupled Declination.

CLASS. III.

I. I Hope there is no Miſtake amongſt us in the Matter, as to the Notion of Duelling; and that the Bill received no Prejudice that way, by any taking Duelling to be deſign'd againſt in a greater Latitude than I preſume it muſt.

II. By Duel, *Firſt*, I take to be neither meant all Monomachy, whatſoever ſimply and abſolutely; for the Condemnation of that, would imply the Condemnation of all War, to whoſe form, Plurality or Multiplicity of Militants is not at all eſſential.

III. Etymologiſts ſay, that *Bellum* is *quaſi Duellum*, *id eſt*, that War is derived from Duel, being only an Enlargement of it, or conſiſting of it, as Numbers do of Units, Duel is ſimple War, and War compound Duelling. A Battel is but a Multiplication of Duels, by addition of more Pairs to fight together at once.

IV. War then, (ſince my Thoughts will take a Tour that way) according to my natural Notion of it, is in Caſes of a high nature, not otherwiſe determinable between independent Perſons that have no natural or inſtituted Umpire between them; (*ubi deſinit Judicium, incipit Bellum*, Grot. de jure belli, *&c.*) an Appeal or Reference made to God the Supreme Judge immediately; by Experiment turning upon the Lives of Men laid before him in that

ſecret way of his providential Diſpoſition called Fortune, where natural Cauſes ſeem to have leaſt to do. And he ſeems more immediately to determin without their Intervention, eſpecially where ſo conſiderable Subjects of his Care, as the Lives of Men from the Neceſſities of Communities, having no other way left to know right or wrong; the Caſe being beyond all their ways of Juſtice, are the Subject of that Determination, which if any thing may be preſumed to call out his extraordinary and immediate Arbitration.

V. This Recourſe to God's extraordinary Providence, duly made by the univerſal conſenting of all Mankind to it, appearing to be grounded on Nature, being alſo poſitively authorized by God himſelf in his Word, ſhows, that War in its Purity, and waged on both ſides with Integrity, may neither be, *malum Culpæ*, nor *Pœnæ*, to Communities beyond the charge of the Experiment, any more than going to Law need be ſo to the Members of thoſe Communities, for the Caſe is the ſame. War is a reſerved Caſe to the higheſt Court, which does not lie before any ſubordinate Juriſdiction, proſecuted in that form that is moſt proper for it; 'tis the Supreme Method of Juſtice, ordain'd for the general good of Mankind.

VI. Hence we muſt infer, that it was not intended for the general Conſumption and Deſtruction of Societies, but quite contrary for their Preſervation, by the hazard of ſome Blood to prevent a greater Effuſion, in ſuch Caſes where without it, it would enſue; and where 'tis not waged on both ſides uprightly, it ſeems intended to prevent Puniſhment exceeding the Perſons of the Guilty, extending it beyond whom to whole Nations and Empires without diſtinction, is a Corruption of it; it's calami-

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tous Effects, Accidents, without its true Nature, and contrary to its End; unleſs where 'tis a poſitive Act of Divine Command, where 'tis Execution not War; to be the ordinary Inſtrument of which, the ſinful Depravation of it, not its own Nature, has made it convertible to. Making it a Tryal upon Life, ſeems deſign'd to prevent the unneceſſary recourſe to it, from the greatneſs of the Expence. God's puniſhing Communities by War, is from themſelves, not his Inſtitution of it; its Deciſion not reſpecting Men good or ill beyond the Point in Controverſy, as Tryals are according to the Merits of the Cauſe, not Mens Characters; and an ill Man has Judgment given for him, if he have Right on his ſide.

VII. The ſhorteſt and moſt compendious way of making this Appeal muſt be the trueſt, as moſt agreeable to Nature, that never does *per plura*, what may be done *per pauciora*; to God's Wiſdom and Goodneſs; and *laſtly*, becauſe the increaſe of the Inſtruments of Accident, add nothing to the fairneſs of the Tryal, or the ſucceſs, were Mens leaving it to Heaven more than Compliment; as Fortune may be as fairly tryed by two, as two thouſand Lots, and Odd or Even as well thrown with one, as ten thouſand pair of ſuperfluous Dice.

VIII. If we trace the Progreſſes of War from its original by this Scheme, Kings ſeem deſign'd by the natural Inſtitution of it for the only Warriors; into whoſe Hands were put not only the Right of making it, and the Inſtrument of exerciſing it, the Sword, which ſtill remains to them; but they were to do both in Perſon, not conveying any ſecondary Right to others, but by themſelves; their Societies not being to fight for them, but they for their Societies; a Battle Royal, as one may call it, or Combat between two Sovereigns; the Event of which, was the

the Deciſion of the Controverſy to their Societies, being pure War in its firſt and original State.

IX. The perſonal Inequalities of Sovereigns, thro' defects of Nature, difference of Age, Sex, *&c.* might give the firſt Occaſion of altering this ſimple State of War, and putting the Execution of it in more and other Hands than thoſe of Sovereigns; Policy and Reaſons of State the next.

X. The firſt Devolution of it from thoſe whoſe firſt Right it is, ſeems to have been upon ſome certain ſmall number of ſelect Champions on a ſide, which upon failure in the firſt, ſeems Nature's next and ſecond recourſe to ſucceed it, coming neareſt to it; which we may call the ſecond State of juſt War: And it ought not to be made a Queſtion, Whether, by the Law of Nature and Nations, War may be decided by Combat of one, two, or three of a ſide, as it is, (Grot. *de jure Belli*, lib. 3. cap. 20.) but whether it ought to be otherwiſe indeed; how to juſtify the committing it to an indiſcreet mixture of indefinite Numbers and to Societies univerſally, with the ſame hazard ſtill only more Expence and Confuſion.

XI. I look on Armies to have riſen from Attendants, or from Perſons brought at firſt in the nature of Seconds or By-ſtanders, to prevent Treachery, and ſee fair Play for the ſeveral Chiefs, in whom they were intereſted, growing by degrees from leſs to more, till they are come to be what they now are; till Cuſtom and Policy have withdrawn the Principals, and left them with the fighting part ſlid entirely upon them. General Fight ſeems to have come from their over forwardneſs to ſtrike in, and ſquabble for their Principals, till it came to be a thing of courſe; till Luſt and Ambition abuſed them to Tools of any Execution, not

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to be oppoſed but by the ſame Degeneracy on the other ſide.

XII. Ancient Hiſtories have plain Footſteps of theſe Gradations; they furniſh Inſtances of Wars put upon theſe ſhort Iſſues, and abridged to Duel. Poetry is full of them; in whoſe Fictions nothing is more frequent than to throw the Determination of War upon a ſingle Combat of a pair of their Heroes, grounded to be ſure on Nature, and traditional Notions of primitive Practice.

XIII. The Terms and Language of War ſtill uſed, are favourable this way, imputing all military Action to the Sovereign, tho' abſent, *&c.* Men would hardly have agreed ſo univerſally in a Figure, had there been no more in it, had Nature had no hand in it, had it not been derived from Reality, and the thing it ſelf.

XIV. We find in our ſelves natural Diſpoſitions, ſuitable to the nature of War thus underſtood. Can it be only fooliſh Pity that inclines, whether we will or no, to wiſh on the weaker ſide? Or may not this be rather owing to ſecret force of Nature diſpoſing us, by that ſide's better agreeing to our Notions of the form of War, and looking more like Men referring themſelves to Heaven by it in right method; and we accordingly aſcribe their Succeſſes more to its Arbitration, whilſt ſuperiority of Number, and carrying it by overpowering with Multitude, looks more like intended Oppreſſion to us, and its Advantages paſs with us for the ordinary courſe of things, and we aſcribe 'em to higher cauſe more faintly, and not with half the aſſurance.

XV. However Romantick the preſent Diſguiſe of War may make ſome of this draught ſeem, yet this is certain that it is an Appeal to Heaven in caſes of Neceſſity, where there is no other way for it, where the

the ſimpleſt and ſhorteſt Cut 'tis poſſible for it to be tranſacted by, muſt be moſt according to Nature; and then, O good God, how is the natural Form and State of it corrupted! How far is it run off from what Nature deſign'd it! A Remedy at preſent almoſt worſe than any Diſeaſe, whoſe beſt Succeſſes are Calamity enough to make a victorious Nation miſerable, and whoſe ſincereſt Triumphs *Sardoian* Laughter, with aking Hearts. Dare any Man call this Monſter, dreſt as it is with Whips and Scorpions, arm'd with helliſh Thunder and Deſolation, Famine, and Death by exquiſite Torments of all ſorts, trampling on mangled Lives, and wading in human Gore; the Child of God, the Product of Divine Philanthropy, or entitle it to God's Inſtitution, or Approbation, or whatever it might be at firſt, any other now, than an infernal *Alaſtor*, broke looſe from Hell to make Havock of Mankind?

XVI. Happy were it for the World, could it be poſſible to reduce War back again, nearer the Simplicity of its plain beginning; to reform it ſome way or other, that Men might know when it would be over, and be concluded by it ſome eaſier way, than that of ones ſide being univerſally undone, and knowing no end of it, but what the Extremity of national Miſery puts to it.

XVII. How long, O Prince of Peace, ſhall boundleſs Ambition let Chriſtendom ſee no end of being involved in this confuſion! Drive, with the Breath of thy Mouth, this Tartarean Spirit, ſo contrary to thine, ſomewhere far hence, to the Shores of the Black Sea at leaſt; there to chaſtize the Nations, whoſe Drink is Blood, and whoſe Religion is War; ſuch a Fury may be a ſuitable Moderator of the ſpiritual Differences of their Kingdom of Darkneſs. Or turn the retunded Weapons of thoſe that profeſs

thy

thy Name upon that Infidelity, whoſe falſe Prophet made War the method of its Propagation; that the ſame Violence that gave it its increaſe, may be inſtrumental in working its downfal.

XVIII. Nor by Duel, *ſecondly*, is either intended any Act of the particular Members of the ſame Society againſt each other, duly authorized by the lawful Magiſtrate.

XIX. Or any Act of Self-defence, neceſſary for the preſervation of Life, againſt lawleſs Aſſault and Aggreſſion, in purſuance of Nature's Law of Self-preſervation.

XX. Or the Execution of any natural or civil Right whatſoever, neceſſary to protect Men againſt Outrage; the Interdict of which may expoſe Men, or put by any of the Guards of Life..

XXI. But Duel in the ſtrict Senſe, as it is commonly underſtood by us; that is, the fighting of private Members of the ſame Society, without the conſent or knowledge of the Magiſtrate, by free Challenge or Provocation, delibetately enter'd and agreed upon by mutual compact, in cool Blood, at leaſt pretended, according to a certain Form and lawleſs Law, perform'd with deſtructive Weapons, with purpoſe of taking away Life. Or Subjects recurring to deſperate Methods of Violence, by Sword, *&c.* as in certain caſes their rightful Umpire between them; to which, under the penalty of Diſgrace and forfeiture of Verture, they are bound to ſtand, and to no other.

XXII. Now whether we conſider this, *firſt*, as it reſpects Civils only; 'tis ſuch a very groſs Irregularity, ſuch a foul Breach of all Duty, proper Rule, and juſt Behaviour, that one may wonder in a polite Society, that Men, profeſſing Conſcience of civil Duty, pretending to be endued with a nice Senſe of the

Nature of Government, and of the Conditions they ſtand Members in it upon, ſhould attempt ſuch a piece of barbarous Extravagance; and more wonder that any Government ſhould bear with it.

XXIII. 'Tis the vileſt Reflection upon the Conſtitution, Adminiſtration, Laws and common Juſtice of our Country, being grounded on a ſuppoſal of their being ſo defective, that there is no having Right done in Caſes of that Importance, that Men ought to loſe their Lives for, without a Man right himſelf.

XXIV. What do I talk ſo low as Reflection for? 'Tis ſubverſive of the Fundamentals that all ſociable Life is built upon, inconſiſtent with the Being of a Community, deſtroys the End for which Magiſtracy was inſtituted, which is the Care and Protection of human Life, which is the Chief of his Charge, the Sum and Subſtance of his Duty, to which all the reſt of it ſubordinately relate: Diſpoſe of that without him, and you invade his Capital, make him a King of Clouts, take it in any caſe out of his Hand, and you ſet him aſide, and let all looſe. That a Man will not be his own Avenger, is that which puts him under Government, and that it will not let any Man be ſo, is that which makes Government; which if it allows, eſpecially in ſuch deep Exactions as that of Life, it undoes it ſelf, and throws up its Office.

XXV. If Magiſtracy ſuffers it, it makes it ſelf a Jeſt, a common Beadle to whip Beggars, try petty Cauſes, and hang up Scoundrels; but for Gentlemen and Men of Honour, they are above it, are to do Juſtice for themſelves upon each other. Forms of Juſtice, and Tryals of Life and Death, with ſo much ſeeming tenderneſs and caution, and ſo much ado made about hanging up a poor worthleſs Rogue, are

are vain amuſement; if without any of that ſtir, Lives of ſo much more conſideration to the Publick, have a right of diſpatching each other at pleaſure. Laws are only to do a leſſer ſort of lower Juſtice to Women and Children, and ſuch poor People as are not qualified for the ſublimer kind, deſign'd for others only in common Caſes; all the better ſort of Folks, in all their extraordinary Caſes, being to try their Cauſes of Life and Death, which the Magiſtrates Juriſdiction does not reach to, in that higher way between themſelves.

XXVI. No Man that lives under Government, is Maſter of his own Life, ſo far as to diſpoſe of it, or conſent to the putting any violent period to it; the natural Right of Dominion he that way had, he has quitted and given up to the Government, and depoſited in the Hands of the Magiſtrate, to be diſpoſed of at his diſcretion for the publick Good: 'Tis the Government's Property, part of the Crown's Treaſure, his Country's common Stock, to do it Service; and the Duelliſt therefore robs his Country, ſacrilegiouſly, as it were, breaks open the publick Treaſury, and takes out thence the Lives committed to its cuſtody; takes upon him to diſpoſe not only of his own Life, but that of another.

XXVII. 'Tis therefore a complication of all the higheſt Crimes a Subject is capable of; Felony, Murder, Treaſon, and Rebellion; 'tis taking out of the Government's Hand, the Right of Life and Death, aſſuming it to ones ſelf in ſuch a way, as would be thought Tyranny in the Sovereign in any one of its Circumſtances; 'tis putting to Death without Law, without Form, in the moſt arbitrary manner upon ones own Head.

XXVIII. Giving a Challenge, is proclaiming War within the Kingdom, and waging it: For as

War is but a more general Duelling, ſo Duel is partial and particular War; and the worſt of Wars too, civil War between the Members of the ſame Body; and what madder Work can there be then, for Men of their own accord to make a bargain to make a civil War: If 'tis lawful for two, 'tis as lawful for two thouſand ſo to fight, and for one half of the Kingdom to give Battle to the other; and if one can do it, every other Man may change, at his pleaſure, his civil State and Duty into Military againſt his Fellows. If the abſurdity fell amongſt the ruder part of the Body, it would be leſs ſtrange; but thoſe who value themſelves for being the Refined, not only do it, but to add to the Prodigy, claim it as their Privilege, in excluſion to others.

XXIX. Then for Religion, 'tis ſtill a more intolerable Irregularity there; as to the heinouſneſs of its moral Nature, 'tis a Sin every way againſt Charity to the higheſt degree, to ones Neighbour, to ones ſelf; if a Man kill, 'tis the blackeſt of Murders, Fratricide, unleſs being killed, which is Suicide in that caſe; and as to Intention, 'tis both on each ſide; 'tis ſinning many ways full againſt God, going out of Life without his permit and leave to depart, forcing Life from others againſt his Command, made up of Folly and Ingratitude to him, in making ſo light of his greateſt and irreparable Bleſſing, Life: Nay, 'tis invading his Throne, uſurping his avowed Prerogative, ſnatching his Sword out of his Hand, and doing with it that thing, he ſo ſtraitly orders not to be done: *Vengeance is mine, and I will repay*, ſaith the Lord; 'tis a Lye, ſaith the Duelliſt, 'tis mine, and I will repay. What Satisfaction ought his Almightineſs, by thy own Rule, to demand of thee, thou horrid Blaſphe-

Blaſphemer? Impotence, Infirmity of Nature, and Violence of Paſſion, is not pleaded in excuſe; but Revenge is profeſſed and aſſerted, in open Contradiction to God's Command, as a Right of Acting; the contrary Duty, is treated as a Scandal and Reproach, that Men pride themſelves in the Violation of, proteſt againſt the Obſervance of, without Fear or Shame, ſwear by his Name his Law in that caſe ſhall not bind them; inſiſting upon Revenge, taking it at ſuch a rate in Acts of the higheſt Nature, in the moſt provoking way, is implicit Apoſtacy from Chriſtianity. Forgiveneſs of private Wrongs, is what the Spirit of Chriſtianity chiefly breaths, is the diſtinguiſhing Doctrine of it beyond heathen Morality; which he that publickly diſowns Obligation to, and makes the Contradiction to the Badge of his Gentility, no more deſerves to be number'd with Chriſtians, than a circumciſed Renegado.

XXX. So contrary to the Chriſtian Religion is not only revengeful, but all murderous Fighting, that many have fallen into the contrary Extreme, and renounced all medling with Inſtruments of Death, tho' for juſt Defence of their Lives and Country; and our Church has thought there is ſo much in that Colour, that to prevent the Deſtitution of the publick Service, and the natural Defence of Life, ſhe has thought it not unworthy her Care, by publick Declaration, to eſtabliſh the contrary in her thirty ſeventh Article, that it is lawful for Chriſtians to bear Arms at the Command of the Magiſtrate. What an impertinent Declaration muſt the Duelling Sons of the Church think this of their Mother to be, were there any colour for their Practice! How abhorrent from their Religion, and out of ſight of all Lawfulneſs, muſt they look on it to be

be, when that which is ſo far within it, wants to have conſcientious Scruple took from it.

CLASS IV.

I. WHence came this mad and nonſenſical Cuſtom? From whom derived to us? How got it into Credit ſo with the upper part of the World? Let us rip up a little of its Pedigree.

II. As if it were not enough to be ſimply wicked, and to play the devil without ſtanding to it, and juſtifying it afterward, or as if Men were backward in its diſcharge; for the farther Advancement of the pious Practice, and that no fitting Encouragement ſhould be wanting to the vertuous Exerciſe; there have not been wanting thoſe Doctors of Iniquity, who have morally upheld Mankind in it; not only founding it upon natural Law and Juſtice, but attempting its Reconciliation with the Law of God; from whence they would fain have it deſcended: Nothing under Divine Inſtitution for it will ſerve the turn, and from the People of God and no body elſe it muſt come; which ſpecial Divines, inſtead of turning the other Cheek, would not only have a Box on the Ear chriſtianly requited with a Sword in the Bowels, but allow the ſame to be done alſo by way of prevention of the Diſgrace, preſcribing likewiſe the ſame bloody Salve for a wounded good Name; (*vid.* Grot. *de jure Belli, lib.* 2. *cap.* 1.)

III. The Combat between *David* and *Goliah*, thoſe of that ſtrein of Caſuiſts, I find often nibling at as a ſcriptural Preſident for Duel; tho' no more Duel on *David*'s part, in compariſon to a modern Duel, than the debauched and prophane Wretches, who

are

ate the uſual Duel Champions, are like the Man after God's own Heart. On *David*'s part it had in it all that is required to juſtify an Act of Violence from a Subject's hand; it was a juſt Act of War againſt an Enemy of the State, not only conſented to by the Sovereign, but commanded; (Go -- 1 *Sam.* 17. 37.) undertook for the publick good, and in all likelihood proceeded from the extraordinary Motion and Direction of God's Spirit, ſo no pattern for common Imitation in War, much leſs in Peace and Converſation.

What it had of the Duel in it, was on the ſide of *Goliah*, which goodly Example, if any Gathiſh Chriſtian have a mind to follow, let him obſerve how the whole turn of the Story makes againſt it, and promiſes nothing but Misfortune to him. For what is it but the Hiſtory of a divine Judgment upon a proud Duelliſt? of an inſolent Challenger truſting in his Strength and Art, made a ſhameful Example of, to be a fair Warning to others? and the Victor's not uſing the Sword, *&c.* For he could not go with thoſe, but a Preparation ſo uncouth, unequal, and quite out of form and the genteel way, ſeems not obſcurely deſign'd to ſcoundrel all ſuch overgrown Coxcombs, that give themſelves that way and vaunt in it; it tells them that the Dogs Satisfaction by the Staff or the Stone, is the fitteſt for them to have their Demand of it given in. The Lubber himſelf could preſently read that Diſgrace of his Challenge writ in *David*'s Inſtruments of Attack, that he was not treated like a Man of his Quality, according to the high Mode of Honour; *am I a Dog that thou comeſt to me with Staves?* And we may naturally enough make this Remark upon the Stone ſinking ſo eaſily into his Forehead as it did, and *David*'s hitting him there, that ſuch Bravo's

have

have uſually a ſoft place in their Skull, and that their Head is their weak part, oftner than the Heel. I wiſh the Nation would take the Hint from a Finger thus pointed out by the ſacred Oracles, and by general Conſent go into the ſame Meaſures, and by ſome ſuch Treatment as divine Record has aſſign'd for them, to be rightlyeſt ſerved withal; ſcout and chaſtize with Marks of Contempt all ſuch little Sons of the Giant amongſt us, as make it too much their Buſineſs day after day to preſent themſelves ſtrutting after the ſame Philiſtine Faſhion, with his Words in their Mouths; *give me a Man that we may fight together.*

Were I to be the Reverſe of *Dionyſius* changed from a School-Maſter to a Tyrant, my Fancy methinks would ſo prettily make the Circumſtances of *Goliah*'s uſage a Directory for me to puniſh a Challenger convict by, that would outdo my elder Brother on the other ſide the Water. *Firſt*, That great Man's Head being cut off, ſhould be anſwer'd by mock Decollation in the Pillory; inſtead of ſmooth Stones, Eggs made lubricous with abortive Incubation, ſhould ſerve, to be thrown by ſuch Striplings as pleaſed, at the Gigantick Hero raiſed ſix Cubits and a Span at leaſt; the Staff ſhould be preſerved proper, to be applyed by the hand of the common Officer verſed in thoſe Affairs, according to his Clemency and Diſcretion; and if there were occaſion, one might farther fill up the Parallel.

IV. If Duelling is to be derived from Scripture, the Caſe of *Cain* killing his Brother *Abel*, comes nearer by half to our modern Form of it; and if we conſider that it was the firſt, *Cain* hit the Duelling Punctilio's very nicely. It was a little too ſoon to call Son of a Whore, but his Honour was reflected on by *Abel*'s having more Reſpect from God than him-

himſelf, and conſequently ſetting up for the better Man, which you muſt think was provoking; he reſents it accordingly as a Gentleman would ſuch an Affront, talks with him upon it, that is, in other Words, expoſtulates the Wrong, demands Satisfaction, and challenges him, allows him the fair Field for it, and happens to do his buſineſs, all regular Steps according to the Laws of Duel. And had he been to be try'd by a Jury of our Gentlemen of the Blade, I doubt not but they would have declared him to have behaved himſelf much like a Gentleman, to have killed him fair, and hardly have found it Manſlaughter.

V. Or *Joabs* ſtabbing *Amaſa* under the fifth Rib, for *Joab* had drawn upon him long enough; and if the other had not his Eyes about him, and were not ready, it was his fault: From whom the natural and ſignificant Ceremony of kiſſing and ſhaking Hands before they fall to, ſo much in vogue with well bred Perſons, ſeems to have had its Riſe, if not from the Executioners of publick Juſtice at home, and whoſe Name they have conſecrated to Fame, by making it a term of Art in that Science, to expreſs that Thruſt of his ſo effectual for the Diſpatch of Life at once, beyond *prime* or *ſecunde*, called from him doing a Man's Job.

VI. If Duelling is of ſcriptural Inſtitution, theſe are its faireſt Authorities.

VII. Nor has it deſcended from the ancient Greeks or Romans, who yet were Men of nice Reſentment, refined Manners, proud, cholerick, and brave enough, eſteeming nothing more than Valour, and deſpiſing nothing more than Cowardice; kept fromit moreover by none of that religious Confinement the Goſpel hath put us under; but thinking themſelves free to all private Methods

of Vindication that natural Reaſon ſuggeſted neceſſary to preſerve their Characters, yet both their Hiſtories furniſh not an inſtance of a Duel fought between fellow Members of the ſame Society, for removing Imputation, or vindicating Contumely, or any ſuch recourſe thought of as neceſſary to repair blaſted Honour, tho' the ſame Affronts and Reflections were going then as now, nor dream't of any ſolemn Revenges but from their Laws.

VIII. So 'tis poſſible we find for glorious Communities of gallant Men to live without it, without ſuffering in any part of their Characters to each other or abroad, or finding any ill Effects by the growth of Indecencies for want of it.

IX. The ancient *Greeks* had indeed their Monomachia's of ſeveral ſorts, uſed neither judicially as forms of Juſtice, nor as forms of publick War; of which, *Calius Rodoginus* ſays, the *Mantinean*'s were the firſt Authors; but they were either σκιομαμαχίας only, harmleſs and umbratile Exerciſes, uſed for Health and Paſtime at their Banquets, Bloodleſs and Mock-Fights, or publick Diſcipline to train up their Youth to Activity, and Feats of Arms, to learn graceful Deportment, and artful Management of their Weapons in War; to which purpoſe, their well known Games were kept up, where Tryals of Manhood were made for ſlight Prizes much ſet by, and a Compoſition of ſuch Exerciſes ſolemnized, as might fit them for their Countrys Defence.

X. As the *Lacedemonians* are ſaid to have kept themſelves from Drunkenneſs, by impoſing it on the *Hilotes* their Slaves, and by expoſing its Deformity in them, before their Children happily gave them an early Averſion to the Vice; which *Spartan* Method I have heard of ſome of our honeſt Gentlemen that have been no leſs ſucceſsful in towards their Sons,

Sons, tho' for want of *Hilotes*, they have took that part on themſelves. So (whether deſignedly or no, I know not,) the *Romans* ſeem to have kept themſelves from Duelling, by confining it to a Set of Slaves kept for the purpoſe, to ſtab each other before 'em. They loved killing well, but took care to keep it from themſelves, and to have the coſtly Sport at others Expence: That Prodigality of others Blood, proved to 'em a wicked ſort of good Husbandry, that prevented fooling away a great deal of their own, had it been lawful the Policy was effectual that way, for

The ſureſt way of curing National ill Cuſtoms, is to make them Contemptible. This gave 'em inſenſibly the loweſt Opinon imaginable, of proſtituting Life in any ſuch unneceſſary way, making it their Jeſt in others, would have made their falling into it in good earneſt, a ſevere one on themſelves. The Folly of it daily ſet before them, was enough to put them out of conceit with it, and likely had the effect of an Antidote upon them. They ſaw too much of it to like it. The Sight and Reflection of ſo much Blood ſquander'd away idlely was as a Surfeit, glutted their Imaginations, and made them loath ſuch kind of Extravagance. It bred them up naturally, and of courſe to look on, playing Life away at ſuch Games, to be fit only for wretched Mortals, the Scum of Mankind, brutal, Natures but a Diſgrace to ingenuous Blood, to let it ſelf be ſo ſpilt; a Spectacle as they thought fit for wiſe Men to ſee, but by no means to make.

X. *Auguſtus Cæſar* diſliked, however, both the Diverſion and Policy, whatever it was of this inhumane Man-Fighting, and put Reſtraint upon it.

XI. The good Emperor *Antonine*, finding it was not to be took quite away, contrived to make it

more innocent, by ordering the Gladiators to fight with blunted Weapons, and Foils that would not kill.

XII. But they regain'd their Points and Edges afterwards, and the Practice deſcended in its firſt Barbarity ſeveral Centuries into Chriſtianity; not ſtopt even after the Emperors were Chriſtian, much complained of, and preached againſt by ſeveral of the Fathers.

XIII. *Honorius* the Emperor was the firſt that ſtopt and forbid it at *Rome*, (Theodoret Lib. 5. Cap. 26.) or rather diverted it, by putting up in its place the Diverſion of Cock-fighting; thoſe Natures voluntary Gladiators giving the ſame Spectacle more innocently on their diminutive Amphitheaters, of which Sport he was ſo great a lover, that when *Rome* was taken by *Alarick*, he is ſaid not to have been ſo much concern'd for the loſs of the City, as for a Game-Hen that was loſt by it, that he called by the Name of *Rome*, and valued beyond the Metropolis.

XIV. Whatever of the duelling Spirit and Humour we have from the *Romans*, comes to us from their Gladiators.

XV. It looks, indeed, as if we were ſome of that ſervile breed, and that the *Romans* either having uſed our Anceſtors that way, it runs in our Blood ſtill, and has left in us Seeds of the old Trade we were put to, or may be at the Suppreſſion of their Amphitheaters, and the Diſſolution of their *Carceres*. Some of the ſcatter'd Members of thoſe Colleges ſetling here and there, might beget on the Bodies of Heroines of the ſame Dignity, that Race that now call themſelves our Men of Honour, that retain ſuch a Spice of the Amphitheatrical Temper.

XVI. How different is the Taſte and Senſe of thoſe that now call themſelves Men of Honour, concerning Sword-fighting, from that of thoſe Old *Romans*, they

they yet would be thought to copy after? How is our Honour in that reſpect, the *Antipodes* to what they thought ſo? We adorn our ſelves with their Contempt, accompliſh our ſelves with the Acts of their Slaves that they thought ſcandalous to a free Man, and count our ſelves made fine Fellows with the Refuſe of their Diverſion, and the breakings up of their Bear-Gardens.

XVII. How mean and ridiculous ſhould we appear to old *Romans* raiſed from their Graves? to ſee a Kingdom turn it ſelf to a great Amphitheater, the Nobility and Gentry of an Imperial Community, all become their own Gladiators, a Commonwealth of Fencers, ſtudying nothing ſo much as to know, when to run a Tilt at each other, as honourable; which they always go meditating and equipped for; crying up as Acts of Gallantry to each other, not the ſaving a Citizen, but the murdering their Companions and Friends, in frolick, for Trifles.

XVIII. 'Tis agreed, Duel is not of *Britiſh* Original, but we inherit it by entail from the *Danes*, *Saxons* and *Normans*, who brought over with them that, their Country Cuſtom, common to them, with moſt of the ancient *German* Nations, and the *Northern* Countries of the World; who themſelves had it from the *Lombards*, on whom it is fixt as its firſt Authors: They, as *Baronius* ſays, firſt brought it into *Italy*, who relates the remarkable Occaſion that firſt gave it Reputation, and from them helped to ſpread it over Chriſtendom; (Baron. *Annal. Ann. Chriſti*, 659.) which was this: "*Gundiberga*, the "Wife of *Rodoardus* King of the *Lombards*, was "accuſed to her Husband as falſe to his Bed; a "Servant of hers, called *Carellus*, begged leave of "the King that he might fight the Accuſer in ſingle "Combat, for the Chaſtity of his Miſtriſs; and

"ac-

" accordingly entring the Liſts, conquer'd the Ca-
" lumniator in the preſence of all the People;
" upon which the Queen, as innocent, was reſtored
" to her former Dignity and Reputation." Upon this, Duelling came mightily in requeſt, and immediately upon it flew thro' all Chriſtendom, recommended by this piece of Service done this Lady, famous for Charity and Works of Religion. The Annaliſt afterwards adds to this Effect: As to ſingle Combat thus enter'd upon, the *Barbarians* firſt brought with them the deteſtable Cuſtom into *Italy*, uſing to determine their Controverſies by Duel; than which, as nothing more cruel, ſo nothing more fooliſh can be contrived, ſince in every War, Victory by no means always follows the juſter Side, but by Divine Sentence, and the ſecret Judgment of God, often turns towards him that aſſerts a bad Cauſe. Upon this, he makes a handſome and deſerved Deteſtation of the accurſed Practice: O! why, therefore, do mad Men, degenerate from Chriſtianity, and deſerters of the Laws of their Anceſtors, and for that cauſe never enough to be deteſted, and juſtly damned by Anathema, (Duel, forbid by ſeveral Popes, and by the Council of *Trent*) leave to the hazard of ſuch a Dice, not only their Life of this World, but that of Eternity, where, tho' they come off victorious, yet 'tis never the more certain, that they either fought for Truth, or had Right on their ſide. Duelling thus brought into Chriſtendom from the *North*, thrives luxurioufly in this warmer World, ſhot it ſelf out into variety of Sorts and Branches, nothing was to be decided without it; it was accommodated to all Purpoſes, to the ſupplanting, in a great meaſure, both of Law and Religion, whoſe Gownmen of both ſorts were turn'd to Officers, to attend

tend and aſſiſt at its Rites, and gravely wait upon and order its ſolemn Fooleries; and that they might not wear out their Infallibility to faſt, but ſave it: Popes threw a great deal of their Church Buſineſs upon it, humour'd it ſo far till they were aſhamed, and it became troubleſome to them; and then in vain damned it, now grown ſo ſtrong as to defy their Bulls.

XIX. Well, but is Duel, thus handed to us from barbarous Original, any way improved, or alter'd for the better by us? Quite otherwiſe; our Duel is the very Dregs of it, ſaved it ſeems till laſt; we keep the very worſt of the worſt ſort of it: If it was barbarous in them, 'tis ſavage in us; theirs was judicial Duel, under the direction of the chief Magiſtrate, conſiſtent with civil Order and Duty; but ours wants even this little rectitude in Form: It was their Law, their Religion; but in us the known Contradiction to both: Judicial Duel is a Corruption of War; but ours a Corruption of judicial Duel, a ſecond Corruption of that firſt. 'Tis not pure barbarity, but as if that were not bad enough, we have debauched it farther. Suppoſing they had a mixture of our diſorderly, unauthorized Duel, how much more excuſable it was in them than in us, will appear from an Inquiry into its probable Cauſes amongſt them; which I take to have been theſe four.

Firſt, Ignorance of the Nature of War.
Secondly, Want of civil Knowledge.
Thirdly, Want of civil Digeſtion.
Fourthly, Superſtition.

XX. *Firſt*, Ignorance of the Nature of War, might miſlead them to the Practice of judicial and extra-judicial and private Duel; they were not awar that

that War was the Juſtice of Societies only, not of private Perſons, appropriate to civil Bodies againſt each other, and that the Members of thoſe Bodies had no right to it amongſt themſelves; they knew not its Object was publick, not private Wrong; ſee no difference in it, or what ſhould hinder, why Subjects might not take the ſame courſe as Sovereigns, and as well determine their Diſputes by the Sword, as Kings and Bodies politick. If it was good for Communities, why not as good for ſingle Men? Who could they rather immitate than their Betters? By natural and eaſy Affectation, they might fall into the Manners of their Superiors; the very pride of trying their Cauſes the Royal way, ending their Differences like Kings and Emperors, was temptation enough of it ſelf, upon ſlender appearance of right to it, to make them do it, and miſapply War when they knew no better: Or one may eaſily conceive, by what ſteps of Abuſe this deflection of War, ſo far from its proper Buſineſs and Subject, might come; Kings likely firſt converted Duel, now no longer the Form of publick War, and that way laid aſide to private uſe within their Societies: *Firſt*, To try by it their domeſtick Rights; ſuch, as the ſuſpected Chaſtity of their Wives, the Fidelity of their Servants; which are neareſt thoſe of the Publick; in imitation of whom, great Men might beg to be admitted to it as their Umpire, till by little and little the Privilege of it came almoſt as low as the Croud; every Man at laſt uſurping the diſpoſal of it, without Grant from the Sovereign; which is of a later date, and worſe than the thing it ſelf. But we have no ſuch Pretence of Ignorance to extenuate Wars miſapplication by it, but ſin againſt Knowledge and Conſcience.

XXI.

XXI. *Secondly*, want of civil Knowledge; they did not rightly underſtand, probably, the Nature of Government, nor were well aware upon what Terms Men ought to live under it; but confounded the Publick with Private, the Rights of Sovereigns with thoſe of Subjects, nor diſtinguiſh'd between having ſettled Umpires inſtituted, and Recourſes of Juſtice, and having none; they did not know (for what could you expect from Barbarians) that doing themſelves Juſtice was a Right they had given up, ſo eaſily fell into the Irregularity of exerciſing it that way they liked beſt, and that came firſt to hand.

XXII. And, *thirdly*, want of civil Digeſtion: They were rude and raw Bodies of half digeſted Men, labouring under great Defects of Government, their Laws few and incomplete, not reaching half the Incidences of Controverſy, and their Adminiſtrations of Juſtice as lame and aukward; they found themſelves without remedy of Injury from each other, and deſtitute of means of Redreſs by civil Deciſion, ſo were thrown upon fighting it out as the only way they ſee left; as in *Muſcovy*, I ſuppoſe to this day, after trying firſt whether the Law will do the buſineſs, if that will not, they are at liberty to right themſelves by Duel; their Forms of Inquiry into Truth, were inſufficient to find it out; their Conſciences, the only Inſtrument civil Juſtice has to make its explorations of it in order to right doing, looſe, and not to be depended upon in their Evidences, nor under obligation of Veracity, half ſtrong enough to have Truth extorted from them to their preſent detriment; ſo, thro' mutual diſtruſt, they might fall into the wild and deſperate way of coming at that Right and Truth, which they found themſelves incapable of making a certainer Diſcovery of any other: No Experiment, they knew,

could be worſe and more hopeleſs to that purpoſe, than truſting to each others Conſciences, and throwing their Cauſe upon their Country; and putting it upon the hazard of Duel, equally flatter'd both Parties, the ill and well conſcious; thoſe that had Right and Truth on their ſides, and were really religious, might think they could not deſire fairer Play for it, than to have their Cauſe left, as they fancied, to their God's Arbitration; and the prophane and atheiſtical Wrong-doer, thought it never the worſe for being ſo left, which gave him a fair Chance for it. But had they had the Civil Advantages we enjoy, judicial Duel had never, probably, been ſet up, much leſs the diſorderly Form, that we uſe, thought of; but we madly continue the thing without its occaſion.

XXIII. But, *fourthly*, the great Foundation of their Duelling was Superſtition, it was one ſort of going to the Oracle, an act of a religious Nature, an art of exploring their Gods Minds in the caſe when they were Non-pluſt, and came to a Knot they could not untye: Making them give Sentence, it was a piece of Devotion, a method of reſigning themſelves to their Gods, and complimenting them with the diſpoſal of their Perſons. Now the barbarous Swarms that broke in upon the Empire, were not made good Chriſtians at once, but after what was called their Converſion retain'd many of their heathen Rites, and eſpecially the *Lombards*, from whom Duel came, we have a diſmal Account of that way, for putting new Wine into old Bottles, and blending Heatheniſm and Chriſtianity together, they alter'd the Object of their Worſhip, but not the Form of it in many things; but chriſtianized their Superſtitions, ſo far as the Doctrines of the Goſpel would any way ſerve to the keeping of them up. One of the

moſt

moſt notable of which, was this of the Duel, which they kept up the uſe of as before; not without the allowance of Popes, canonically ſettled the moſt ſacred Acts of Religion, to that of the holy Sacrament it ſelf, being abuſed about it. And we find it accordingly conſider'd heretofore, as an Act of religious Nature: *Thomas Aquinas* (*Aquinas Summes*) treats of it under the head of Divination, accounts it of the nature of Sortileges, as much or more than the Ordeals, or Tryal by red hot Iron, or hot or cold Water, which were uſed to the ſame purpoſes, for thoſe for whom Duel was leſs proper, for Explorations of Truth, Chaſtity, and ſometimes Orthodoxy; He reckons it not as it had been in heathen practice, but as it ſtill was, amongſt unlawful Arts of Exquiſition of Truth, not much unlike Witchcraft, or Conjuration, an indirect way of Invocation of Demons, a piece of whoſe Worſhip and Service it ſeems it had been, and to whom the Blood ſpilt was as in Sacrifice conſecrate; it was a piece of the Doctrine of Devils, a Branch of their poſitive Service; and, *mutatis mutandis*, continued to be an Act ſtill of the ſame religious Nature. And what a horrible Scene of the Myſtery of Iniquity here opens it ſelf from under this Practice now? Unlawfully to tempt God, by intruding into his Secrets, and pretending to exquire thoſe things, he has reſerved to himſelf, any way by unwarranted Appeals to him, by conſulting his extraordinary Providence, and demanding ſupernatural Declarations of his Will, by Methods he has given no Encouragement to, is groſs Superſtition; but to do this by diabolical Inventions, to put upon him the Devil's Inſtitutes, and apply to him by the Diſcipline and Doctrine of Hell, what can be blacker? Our preſent Duelliſts, perhaps, will ſay, they know

nothing of all this, and are far enough from meaning any thing religious by it; and I am apt to think that 'tis true enough, and that the generality go to it without any regard either to God or Devil, but either wholly thoughtleſs and careleſs what it is, without all moral Reflection, like the brute Beaſts, betake themſelves to their Swords, as Bears or Lyons to their Claws, in obedience to natural Inſtigation; or take it up ſuperficially and upon truſt, looking no farther into it, than as a faſhionable Mode of preſent Vindication, that well-bred Perſons have agreed upon, in diſtinction from the Vulgar in certain caſes; or an occaſional way of approving Manhood, very proper for Gentlemen, ſince Tilts and Tournaments are left off, or ſunk to Cudgel-matches, and Prize-fightings, the now *Britiſh* Olympicks; contenting themſelves with this common and wretched enough Gloſs, not dreaming that under it is obtruded upon them a piece of old Sorcery, an Act of true Devil-worſhip, a religious Lottery for Men of Honour of old Nick's contriving, where every Man draws for himſelf, and is ſure to be a confounded Gainer in the end. If they do not take it for ſuch, yet their Ignorance does not alter its nature; tho' its infernal Projector has diſguiſed it, and waſh'd it over with other modern Colours, that ſhow nothing of that part of its true and original Nature in it; yet it has the Marks of its old Nature ſtill, to let us know that it is the very ſame thing it was; the Lye, and the Son of a Whore, being more than other things the eſtabliſh'd Signals of recourſe to it, and the Tryal of thoſe Propoſitions its proper Matter, are Evidences that it is a continuance of the old Superſtition, an exploration of ſecret Truth or doubted Chaſtity; for 'tis not the heinous Nature of thoſe things

above

above others imputed to Men, that makes the Lye given, or Reflection upon one particular Vertue ſingled out, in ones Mother rather than Father, bear the nature of a Challenge in form, and underſtood as a direct Provocation to Duel; but becauſe thoſe were the things originally appropriate to be tryed that way, which the Force of unobſerved Tradition keeps up. Under the Triumvirate of Bullies, our *Henry* the VIIIth, *Charles* the Vth, and *Francis* the Iſt of *France*, a Word thrown out by the laſt at the ſecond, That he was no true Man that would not throw back the Lye given with Force; (Mr. *Collier* in his *Eſſay on Duel*, calls it a *Spaniſh Rodomantade*) gave a freſh Start to the Duelling upon the Lye, to a Nation as ſervilely forming themſelves by the Vanities of their Prince, as other Nations have by them.

XXIV. What a Reproach is it to the Chriſtian World to harbour a Practiſe thus deſcended, and thus natur'd? For polite Nations to take up with the worſt Manners of Barbarians? For thoſe that enjoy all the Advantages of Laws, and the Adminiſtration of civil Juſtice in perfection, to borrow the wild Shifts that poor Savages were forced to for want of them? For the illuminate Quarter of the Globe to let a Work of the thickeſt Darkneſs reign ſo long in it, and in it only? and of all Mankind at preſent, to be the only Profeſſor of this impious way of private Butchery of each other; nay, and to miſtake it for a piece of ſublime Behaviour, an Exaltation of their Nature beyond the common Level, Humanity heigthned above the vulgar pitch; an Ornament, an Accompliſhment, and what not? An Argument of a nice Taſte, and Senſe of Things, the Stamp of refined Education, to let it come to ſuch a Head in a reformed Chriſtian Community as we are, with thoſe

that

that count themſelves of a better Clay in it, as to need the Formality of a Law to redreſs it, ought to put us to the bluſh; but much more that it ſhould have ſo many Profeſſors, erect it ſelf Schools, not under the old Name, Gaols, but Academies forſooth, to train up our Gentry in it, as a kind of practick Philoſophy, and reaſonable Culture; that it ſhould liſt it ſelf with liberal Arts and Sciences, be reduced to Method, and by a kind of infernal Logick, our Youths taught to kill Syllogiſtically, to diſpute in it in Mood and Figure, and were but their *Seconde* and *Terſe* changed as they ought to be, for *Barbara* and *Ferio*, as perfect Ariſtotelians in the Hand, as at the Univerſities they are in the Head; the Flower of how many's Age is made onely a Preparation for this Exerciſe, in which, after they are compleat, they live watching Occaſions of giving Proof of their Proficiency and Expertneſs in. To have given or accepted a Challenge, is thought by ſome as neceſſary towards making a fine Gentleman, as being Opponent or Reſpondent, in order to Reputation at the Univerſity, and having kill'd an Acquaintance or two, like having kept a good Act in order to commence graduate in Gentility and good Breeding. *O Jeſus thou Son of the moſt high God have Mercy on us!* How far is all this from being the Diſcipline thy Goſpel trains us up to?

CLASS. V.

I. WHat has Duel to ſay for it ſelf? Let us hear and examine its Pretenſes.

II. The firſt and Ringleader of which, is the *Je ne ſcay quoy*, called Honour; between which and Duel, there ſeems a ſtrict Alliance, obliging to mutual

tual good Offices, a League offenſive and defenſive; they are ſworn Brothers, if you touch but the one, the other is upon you: Duel is Honour's Guardian, its Protector, or rather its Hector, its Bully to fight for it; and Honour is Duel's Patron, its Orator to ward off civil Blows. If it has got it ſelf into the Scrape without Duel to protect it, Honour tells you it can never be ſafe, it cannot live or ſubſiſt; and the little time it would do ſo, it would be always expoſed, in continual Frights and Fears; and Duel is Honours humbe Servant, to ſtand by it, fight for it, lives only to do it Service. If Honour ſqueaks, tho' for nothing, Duel is up in Arms, and runs the next Man thro' it points to, and charges, tho' with the leaſt verbal Rudeneſs offer'd. If Duel is took up and indicted for Murder, Honour cries 'tis fair, brings him off, and threatens to leave the Iſland if he is condemn'd: If Hononr is in a languiſhing Condition, Duel is the only Doctor can do the Buſineſs, and ſet all right again.

III. What is this Honour that makes all this Noiſe amongſt us? and which the World orders it ſelf with ſo much blind and ſlaviſh regard to.

W. Let us firſt ſee what true Honour is, and what Honour ought to be. 'Tis a Word we have got by the end, but few I am perſuaded take care rightly to underſtand,

V. Honour in its firſt, that is, in its natural and ſimple ſenſe, ſignifies Eminence of Place, Dignity, Title, *&c.*

VI. Hence, *ſecondly*, by Tranſnomination it denotes the Qualities, Virtues, and Perfections that thoſe Eminences are given, or ought to be given to Men as a Reward of, and for which they are due to 'em.

VII. And *thirdly*, it concludes alſo Reputation and Character, ariſing from others Opinion and Belief

lief of thoſe Virtues and Excellencies being in Men, with the Expreſſions of that Belief by reſpect of all ſorts, and Teſtimonies of it given, by Praiſe, Veneration, Admiration, Glory, *&c.*

VIII. And *fourthly*, the Conſciouſneſs of thoſe good Qualities and Virtues in Men themſelves, from which reſults ſecret Complacency, and agreeable Reflection, out of which, again riſes a ſecondary Set of Thoughts; as Affections of that pleaſure of Conſcience at home, and the advantageous Conſequences from abroad, which are alſo took into the Notion of Honour, and paſs together with it as conſtituent parts of it. Such a full Approbation of thoſe Virtues, Qualities, firm Reſolution, and ſteady Purpoſe never to flinch from them; a generous Indignation againſt, and Scorn of every thing that tends to leſſen them, either as reſiding ſubſtantially in Men themſelves, or in others Opinions, with an Endeavour to remove Reflection upon them.

IX. And becauſe Juſtice and Fortitude are general Ingredients that go to the Compoſition of all moral Virtue and good Action, therefore an Aſperſion upon either of theſe, or Inſinuation of their abſence in Men, being that which ill affects Men's Honour above other things. Therefore, a nice Reſentment, a proper Vindication and Refutation of Abuſes of that nature, are alſo conſider'd as Argument and Evidence of Honour.

X. True Honour being a Complication of theſe things, is therefore only another name for good and virtuous Principle, together with its Cauſes and Effects; 'tis a moral Integrity of Nature, made up of honeſt Intention, worthy Action, fixt Reſolution of Perſeverance in it, punctually to diſcharge Duty with the utmoſt Exactneſs Nature can do it, to God and to Man, with a juſt Regard to the

Fruits

Fruits of this from abroad, a good Name; and within, a good Conſcience. And,

XI. But ſhield us, all that's good, What have we got here a coming? What bulky Phantom, what empty blown up Spectre art thou? An *Italian* Shadow, ſtalking with *Spaniſh* Steps of affected State, with thy right Hand clapt on half drawn *Toledo*, motto'd with *Damme, Satisfaction*, writ in Letters of cognate Blood upon its Blade, with Mouth widen'd with formal Grin of ſubdolous Civility, Noſtrils of Subſannation, Eyebrows of Contempt, and Eyes of Pride ſhooting oblique Glances of malicious Revenge from each bloodſhot corner? Speak thou unaccountable Bugbear! What is thy Name? Honour. Devil, rather, I ſhould think: Go, ugly Lyar, go; art thou the Flower of Vertue, the Rule of Perfection, the Copy of the Divine Image firſt ſtampt on Man; no, thou art rather of Stygian Parentage, whom Poets might feign got by *Luciſer* on *Nox*, and nurſed up by wild Imagination: True Honour has forſaken the Earth, if thou be all that is left under that Name, it is withdrawn, and Hell has trumped thee upon us in its ſtead, thou vain worſe than nothing Idol!

XII. Which brings the Charge upon Duelling from Superſtition to Idolatry; an Idol, St. *Paul* ſays, is nothing, an airy Notion of a chimerical and imaginary Being, that does not really exiſt, a Dream, a mere daughter of Fancy; and ſuch is our Honour, an abſurd Idea of wildly put together Fancies, confuſedly patched up of Inconſiſtencies and Contradictions of its ſelf, both as to name and nature; and ſo far comes behind none of the heathen Deities, but is as right an Idol, as the moſt unſhaped Pagod, that ſtands at preſent in *Indian* Temple, *Eaſt* or *Weſt*.

XIII. We do not indeed build Temples to this Honour, but much worſe; we dedicate our Bodies, the Temples of the Holy Ghoſt, to this uſe; where this Idol ſits enſhrined, and where we ſuppoſe it a conſtant Inhabitant reſiding in ſtate. And for Worſhip, what can go beyond us? We treat it with more reſpect than we do our God, count our ſelves more bound, when we ſpeak by its Name, than that Holy One that we more lightly prophane; an Oath is nothing, to upon my Honour, Sir; we expreſs greater Devotion to it every way, than to our Saviour, whoſe Laws its contrary Dictates ſuperſedes; we appeaſe its Reſentment, by giving up all that is deareſt to us, pacify it, angry and affronted, like another *Diana Taurica*, with human Blood and Sacrifice; more of our Sons have been offer'd to it, than ever the *Jews* offer'd of theirs to *Moloch*: The Papiſts, I am ſure, worſhip not the Mother of God with half the divine Worſhip we pay to this Daughter of the Devil.

XIV. O elſe 'tis worſe than nothing, a Devil cloathed with a golden Name, veſted with perſonal Properties, ſetting up in full oppoſition to the Divine Law and God's revealed Will, as well as right Reaſon: The Divine Law ſays, *The diſcretion of a man deferreth his anger, and 'tis his glory to paſs over a tranſgreſſion*, Prov. xix. 11. But this makes both theſe his Diſgrace, and his Glory to do quite contrary; the Divine Law bids turn the other Cheek rather, but this cries, Draw.

XV. At beſt, 'tis Revenge, with ſome other of the worſt and blackeſt of our Paſſions deified, and made the Object of Worſhip to a high degree; 'tis Revenge with the exaggerations of its Guilt, by being for the ſlighteſt Wrongs with the heavieſt Requitals, profeſt, deliverate, avowed.

XV

XVI. What means a Man by this Honour of his? when he ſays his Honour obliges him to do a thing that is neither good nor vertuous; as when he ſays, I cannot in honour forgive or put it up; I am obliged in honour to fight the Dog, to cut his Throat, *&c.* is this any thing related to acting in conformity to God's Will, and ſound Reaſon? Were a Man Knighted by Beelzebub, made a Peer of the infernal Regions by the black Prince there, what other Man of Honour could you expect him to be, than ſuch as this?

XVII. The Notion of Honour is certainly very corrupt, wants to be ſet right, and publickly reform'd amongſt us, and ſince we needs muſt be ſo much govern'd by it as we are, it ought to be authoritatively reduced to ſome more Certainty than now it ſtands at; to be made more agreeable to our Religion, a Principle fit for reaſonable Men and Chriſtians to act upon; and not be ſuffer'd to go on as it does, either a nonſenſical By word that our Gentry take up when they are young, and run rawly away with, meaning nothing that is good by it, and never get right in it afterwards; nor put it to better uſe than that of a Word given 'em to do miſchief withal; to know exactly when 'tis time to ſtart up and fall a killing each other; 'tis a murdering Devil in the inſides of boiſterous Natures that poſſeſſes them, and bids them riſe and ſlay, when any thing croſſes them; a ſignal of Throat-cutting; a vain Idol, that Athieſts, Debauchees, Men of no Faith, and the ſame quantity of Morals, that have effaced and took down in themſelves the Image of God, would put up in its ſtead to perſuade People, if they could do it, that they live not wholly at random, but act upon principle, and tho' they have no Religion in them, yet

have ſomething elſe that anſwers the neceſſary Confinements of it, that does full as well, or rather better; to induce Men to give them credit, and put ſome ſort of confidence in their Juſtice and Veracity.

XVIII. In ſhort, our Honour is more in fault than our Duelling, which is chiefly occaſion'd thro' its falſhood; 'till that is rectified, better eſtabliſhed, declared to be a conformity to the Laws of Chriſt, made ſo far however its Standard, that nothing diſagreeable to them be in it, and all that calls it ſelf by that Name, being otherwiſe, be damned to Infamy by the Legiſlature, we may complain on and lament our Duelling to no purpoſe, never finding redreſs; but leave the old Voice to be heard every now and then in *Ramah*, Lamentation and Weeping and great Mourning in our Families of Quality, *Rachel* weeping for her Children, and not to be comforted, becauſe they were not --- dead like good and wiſe Perſons, either to the Honour of God, their Country's Service, or in any hopeful way of Salvation.

XIX. 'Till ſomething of this is done, I muſt take leave to ſay, that I look on a Man of Honour, ſo called according to the common Currency of Language at preſent, to be a vile Character as can be given; to ſignify a Meſſenger of Satan, not to buffet but kill Men; a regular Ruffian that does his buſineſs by Method, and differs from the common one, onely in giving you warning, when, and where, and how he will murder you; gives you formal Notice that you muſt be ſure to be there ready to be executed, that he may not loſe his labour, by *Subpœna*, much more formidable than that of the High Court of Chancery, running in ſome ſuch Chriſtian ſtrain as this: Couſen *Jack*, to mor-

row

row Morning, being Sunday, preciſely eight Minutes paſs Six, I have appointed, from behind *M*---- by Sword or Piſtol to remove thee by *Habeas Corpus* to the D---- when and where thou art not to fail of appearance, at the peril of having thy Frontiſpiece demoliſh'd by ſlit of Noſe, or ſome ſuch other mutilatory Mark, as my Honour ſhall think fit to raiſe it ſelf a Monument upon thy Carcaſe by.

XX. The Crown is the Fountain of Honour, to whom the regulation of this Scandal belongs, as ſupreme Judge, both of ſettling it in Definition, and directing it in Behaviour; I wiſh its Will were clearlier known in the caſe by ſome formal Declaration, that this is none of the Honour derived from it, or which it communicates its Favours as a Reward of, or expects from thoſe it has ennobled: It abaſhes me to find how many times the Kings of *France* ſucceſſively have done grateful Sacrifice to Heaven by Interdicts of this honourable Madneſs, and not given it over till they have extinguiſh'd it; whilſt on this ſide the Water, where it has not reign'd much leſs, the whole Succeſſion of our Kings hardly furniſhes one Act to that purpoſe.

XXI. A ſecond Pretence for Duelling, is, that it refines Manners, ſecures good Breeding, is a Check upon Rudeneſs and Indecencies, purifies Converſation, and makes it more ſmooth and chaſt, baniſhes from it Foulmouthedneſs and Scurrility, and bruitiſh Treatment; makes Men talk under guard, while 'tis at the peril of Life, they muſt break in upon Decency and Civility, ſo brings to thoſe Habits of Complaiſance Speech and Behaviour as makes them eaſy to each other, keeps them from ſaying and doing things blunt and ſhocking. For this its uſe, I have heard Duelling cry'd up by Military

litary Men, and its Neceſſity much inſiſted upon; as that without which, there were no decent living for them with each other, or converſing together like Gentlemen.

An. Who would have thought of Reformation from that Quarter? A bleſſed Reformation we are like to have, when the Society of Duelliſts are the Set of Reformers. Its ſuperviſing Converſation is much like the Devils looking over *Lincoln.* 'Tis with the ſame Propriety Duelling muſt pretend to ſet up as Guardian-Angel of Company-keeping, as quarrelling to keep the Peace, or Irregularity to bind Men to their good Behaviour. Well, but how is it this great Regulator of Manners neatifies Converſation ſo very much? Why thus, and ſhall pleaſe you; it will not let you throw Dirt, and call Names, you muſt not call Son of a Whore, nor tell a Gentleman he lies, *&c.* But then, 'tis the downright Phraſe and Expreſſion only you are to forbear, and ſaying this in ſo many Words and Syllables, for you may ſay, if you be an Artiſt, what comes to both theſe by Circuition, and no Harm done? it does not tye up any Gentleman from the Privilege of Lying, but rather provides for their doing this with ſafety, making it Death to tell 'em ſo, or make Faces that are Rebus's of it; it does not debar any Man from making Whores, or the Sons of them. O! fye, no to be ſure; but only prohibits downright telling them of it when they are made, and then for the reſt, avoid but the forbidden Sounds aforemention'd, and you are free as Air to Curſe, Swear, Blaſpheme, talk Baudy, and all that with great Applauſe; and thus Duelling improves Converſation. Inſtead of improving, it ſpoils Converſation, corrupts its Nature, which is a free Intercourſe of Spirit, a ſecure mutual Communication of Thought;

Thought; but it ruins Freedom, cramps Humour, makes Diſcourſe paſs and repaſs, ſtiff and formally, and with Reſerves, baulks Fancy, makes Men talk of and at a diſtance from each other, artificially parry, and keep under cloſe Covert and within Lines, makes them intrench themſelves againſt each other with Diſſimulation, and ſhow nothing but a falſe Copy of their Countenances; they take up with ſome forced Phraſes of feigned Familiarity, and nothing comes cordially from 'em; where your fine Gentlemen, and Men of nice Honour make part of the Society, the Word is kept cloſe, they lie at catch for Lapſes, and you are with a Set of Perſons of that Character in a Room, in much the ſame Condition, as if you were with wild Bears ty'd with Packthread, in continual Expectation when one or other ſhould break looſe and do Miſchief. It defeats the end of Converſation, makes it dangerous as a Battle, makes Murder inſtead of Mirth, its frequent Upſhot. In Company with Duelliſts, Men drink their Wine like the old Tyrants Favourite, with the Point of a Sword hanging by a Hair over their Heads; there is a Road of impertinent Tattle, which for fear of each other, they talk backwards and forwards in. The knack of keeping which, is called underſtanding Converſation, that is, ſaying ſomething without making it a Man of Honour's Duty to run you thro', but out of that, converſing with thoſe whoſe Heads Honour and Duel have touched after a Glaſs, beyond that of Health has diſtorted their Imagination, is like dancing upon the Rope, where a Step awry, is as much as ones Life is worth.

XXII. And this brings on another of its Pretences, and ſhows its Frivolouſneſs, which is, that the Name and Character of it is a Protection.

When

When Men have fought, and tis known they dare and are ready to do it, they converſe afterwards much more ſecurely; it keeps off the Inſults of the Pert and Saucy, and like the Fame of a Blunderbuſs in a Stage-Coach, makes Men go the ſafer, tho' they never uſe it; whilſt on the other hand a Non-reſentment profeſt or known, is miſconſtrued Cowardice, and without exerting ſomething of the Duelling Spirit one time or other in challenge or acceptance, a Gentleman is expoſed to be for ever put upon; 'tis the ready way to bring upon him all the little Hornets of the Town, as a proper Subject to begin a fighting Reputation as they call it upon.

An. 1. Its Protection is like that of being thought a Madman, is a warning to wiſe Folks to keep out of the way.

2. It ſeldom protects one, but by killing another, which is ſmall thank in the main, and not unuſually its Protection is the death of both.

3. The Character of it draws on Men more Dangers than it keeps off; 'tis a Skreen only againſt the Bully and counterfeit Bravo, but incites the truly deſperate, and really daring, who have the greater Itch to encounter thoſe whoſe Fame makes Victory the greater Tryumph.

4. Skill and Reſolution that way, ſerves only to betray Men the ſooner, and into more Quarrels, than if they had no ſuch treacherots dependance.

5. 'Tis a miſerable Protection at laſt, when it comes to be uſed as ſuch by a good Man, to whom the moſt neceſſary Prevention of being killed by killing in that way, is the leſſer, and not much, of two very great Evils. *Laudabilius cum facere qui occidi quam occidere malit*, (Grot. de jure belli, lib. 2.)

6. It

6. If 'tis a Protection, 'tis chiefly, if not only neceſſary in the convivial way of Life of the Town amongſt the Men of Pleaſure, and the ſureſt Protection is breaking of that unprofitable courſe of vain living.

7. If Affairs or Inclination make that not ſo eaſily practicable, the next beſt Protection, is avoiding the Society of ſuch furious Bacchanals with whom the barbarous Mode of *Thracian* Converſation ſo far prevails, that Chriſtian Behaviour finds it ſelf under diſadvantage; whoſe Jollity is diſtinguiſh'd from Tragedy by ſuch nice and tickliſh Punctilios, that no circumſpection can often bring Men off in perfect Peace, who have made moſt of the Taverns Scenes, conſcious of human Blood ſhed, or fatal Aſſignation; and left Records of ſuch bloody Hiſtory as this, in moſt of the Rooms of thoſe of ſtanding; here my Lord ——— was killed by Sir ———, there Coll. ——— run honeſt Mr. ——— thro' the Back; behind that Table ſat poor *Ned* ——— when he was ſtabbed by a Captain of Dragoons becauſe he would not Draw, for denying to drink Damnation ———.

8. If 'tis ſtill ſaid, that all Gentlemanlike Converſation is ſo touched with this Evil, and modelled by the ſame Maxims, that Gentlemen muſt either avoid all ſociable Converſe with their Equals, or comply with thoſe Methods that will carry them decently thro' it, and go prepared to act occaſionally accordingly; let it be return'd to this, That if the World will ſo far diſhonour Gentility, as to part the Gentleman from the Chriſtian, is it a Queſtion whether is to be quitted? Can a Man go better reſolved into Company than to let no Conformity to wicked Cuſtom or falſe Notion of imaginary Gentility make him break in upon the

Laws of his Creator? Is not his Favour the ſureſt Protection? Is not putting himſelf under his Tuition, by the purſuit of his Directions, a better Safeguard than being under that of himſelf?

9. What exempts Clergymen from the Laws of Duel? Is it not their Office, and the relation they bear to Chriſt, that has eſtabliſh'd it a Soleciſm in Thought and Behaviour to expect ſo much Impropriety of Character and Diſreſpect to the Goſpel from 'em, as is implied in giving or accepting a Challenge? Is not a general Preſumption that they ought to be Men of more Religion and Conſcience, than is ſuppoſed to be in the complyance with that wicked Cuſtom? So that 'tis looſeneſs of Character, and an ill Opinion of their Chriſtian Principles, being taken for ſuch as ſhape their Conduct more by the Faſhion of the World, than by the Laws of Chriſt, that brings Men within the Laws and Slavery of it; there is a certain degree of Prophaneſs muſt go to make a Man a proper Subject for the Turn, fit to act or be acted upon with Propriety in the Duelling way: To challenge a Man without ſufficient Notes of Looſeneſs and Unchriſtianity upon him, expoſes the Challenger's Judgment in that ſort of Chivalry, as much with the Criticks of the Blade, as to talk of challenging a Saint, or whipping an Apoſtle through the Lungs; 'tis next door to challenging a Man that proves a Parſon, which is next door to catching a *Tartar*.

XXIII. A fourth Pretence for Duelling, is, that Revenges will have their courſe, and the Reſtraint of that would occaſion multitudes of ſecret Murders.

Anſ. Thus tolerating Highway-robbing might in a great meaſure prevent Houſe-breaking, and licen-

ſicencing Baudy-houſes might prevent hidden Works of Darkneſs of more Sin and Turpitude, and every ill thing that is capable of being worſe done, by the ſame Reaſoning ought to be allow'd.

XXIV. A fifth Pretence for Duelling, is, that it raiſes and keeps up a military Spirit in the Commonwealth; 'tis a ſort of training up Youth to Feats of Arms, hardens them againſt Danger, and inures them to the facing of Death, fleſhes them for Slaughter, and in times of Peace is a kind of Nurſery of Soldiers, keeps alive the martial Genius of a People, lets not Luxury and Eaſe wholly ſoften and emaſculate them, but by a little private Killing of each other makes them the righter at it when they come to publick Enemies, and repays the petty Damages of thoſe Velitations with Intereſt to their Country of publick Service; he that kills a Man or two in Duel, gives his Country Earneſt what Work he will make when War comes.

Anſ. 1. Killing, is one of thoſe things that is not ſo proper for a Body to learn the Art of, by practiſing firſt upon it ſelf.

2. The *Grecians* did this by their Games, which ſerved inſtead of Train'd-Bands, but no Nation ever was ſo mad as to practiſe upon themſelves in good earneſt; and if ſuch jocular Diſcipline will not do, and no other but that which is really dangerous and bloody is effectual; the Gates of *Janus* are hardly ever likely to be ſo ſhut to all Mankind, but ſome Theaters of War will be open, tho' all is quiet at Home, to furniſh Exerciſe for ſuch boiling Bloods, as would be ſick without fighting and killing ſome body; and the Commonwealth wants not more innocent Methods for Seminaries.

3. The *Romans* had no Notion that their Gladiators were ſtouter than other Folks by their Fencing Art, and mortal uſe of it; nor lookt on their Digladiations as Acts of true Fortitude; nor does it appear amongſt us that Duelling makes Men the ſtouter. We have not found thro' the courſe of this War that Duelliſts have been more forward to ſerve their Country than others, or ſignalized themſelves beyond others; nay, I have heard from Officers, that your experteſt Men that way have been the moſt noted Cowards, and 'tis an Obſervation amongſt them that 'tis generally ſo. And if what they find turns to ſo ill account were leſs encouraged in the Army, and Men lay under the ſame apprehenſions of being broke and diſgraced for fighting their Fellows and Friends, as for not fighting the Enemy, the Publick would not find it ſelf much worſe ſerved, nor the Army it ſelf leſs eaſily recruited; 'tis none of the leaſt Diſcouragements, I am perſuaded, to ſober Gentlemen to ſerve their Country that way, that before they can fight the Enemy they muſt fight their Friends; are at firſt in more danger from their own ſide, than the *French*, and under the Penalty of Diſgrace, and forfeiting together with their Character their Commiſſions, muſt run the Gauntlet between the Swords of as many Boys, Rakes, Drunkards, and Madmen, as will throw themſelves in their way, and pick quarrel with them.

XXV. A ſixth Pretence for Duelling, is, that 'tis phyſical and healthy for the Body politick, a high temper'd Community muſt have ſome Vent for their Warmth and Courage in times of Peace, and without ſome of that wanton Blood-letting in ſome of its wild and fiery Members, would pro-

probably fall into more general Intemperatures; the Vent of the Member's Rage that way upon each other ſtopt, might fly to the Head, turn to Riot and Rebellion; ſpend it ſelf in Plots and deſperate Machinations againſt the Prince or Government, and breed more dangerous Humours; moſt of thoſe that fight being active Men, with not much to do; if they were hinder'd that way, would be doing ſomething worſe.

Anſ. The War has ſpoilt this Pretence for one while; we are in no danger of Plethory for one twenty Years; we have been ſufficiently blooded; our hot Blood is long ago let out, and ſome of the more temperate; we are cool enough, and want whats Cordial more than the Launcet; we have loſt enough to cure us of the Prickings in the Side; if any find themſelves ſo high in caſe as to want to be breathed in the military Vein, they know where to go; the Nation has no Blood to ſpare to be ſpilt wantonly, 'tis hard enough put to it to provide for the neceſſary Expence of the War; to let any after ſuch Effuſion and in ſuch want of it be fooled away amongſt our ſelves in private Quarrel, is being prodigal in Famine; 'tis like *Manlius* toſſing Loaves over the Walls of the Capitol when they had hardly any to eat within; 'tis the thing without the Policy.

XXVI. A ſeventh Pretence for Duel, is, that there are ſome ſorts of Wrongs and Indignities that ought to be puniſh'd in Society, for which the Law has provided no Remedy, and that eſcape common Juſtice, and are too curious and tender to bear formal Impleadings, tho' they are as pungent and inſufferable to ingenuous Natures as the groſſeſt Malefactions.

Anſ.

Anſ. 1. This is firſt a Reflection on all Government, that none ought to bear; it makes Government a maim'd Inſtitution, not having in it neceſſary Protection, without Supplement from every private Hand; it makes the original Contract, (ſuppoſing ſuch a thing) half blank Spaces, to be filled up as occaſion offers by *John a Nokes* and *John a Stiles*.

2. If theſe terrible Wrongs, that are too ſubtle for Government to lay hold of, were more than fanciful, they would affect more equally; but now the greateſt part of Mankind are ſo ſtupid, that they give and receive them, and think no harm done; live after theſe cutting Injuries, and find themſelves never the worſe; feel neither preſent Smart, nor find Scar upon themſelves afterwards.

3. To repair theſe Wrongs we are in the next place to allow Duelling to be an excellent Form of ſhort-hand Juſtice, differing from formal diſtributive Juſtice much as Gaming does from Trade, in diſpatch: But this it ill agrees to, in that it *firſt* puts the Law into every Man's own Hand, makes him not only Judge in his own Cauſe, but then too when he is moſt particularly unqualified for that Office; when he is full of uneven Thoughts, paſſionate Perturbation, and partial Diſorder, blinded with Anger, Rage, deſire of Revenge, *&c.* *Secondly*, in that it makes all Crimes equal, and without diſcretion exacts capital Puniſhment in the ſame manner for all Faults, great and ſmall. *Thirdly*, in that it ſubjects the ſuppoſed Injurer and the Injured equally to the ſame danger, as much when the matter of Fact is doubtful, as when confeſs'd and notorious. It puts the Criminal upon the Level with his Judge,

jumbles

jumbles and confounds Tryal and Execution together into one common Act made up of both; orders them ſo ambiguouſly that ſides may be changed to the laſt, and either Party take the others contrary Place and Character: The Criminal's Lot may fall to the Judge's ſhare that called him to an account; 'tis as if Culprit and my Lord Chief Juſtice, after Sentence paſt, were ridiculouſly put to fight it out for Execution, and makes his Lordſhip, with his right of Judgment, ſtand as fair for Execution as the ſuppoſed Criminal; makes Mens pretended Right of Judging, whether they are abuſed or not, and vindicating themſelves, an imperfect Act; Men judge they are injured, rate the Wrong, paſs Sentence upon it, but then they fall back, deſcend from the Bench, and toſs up Croſs and Pile, who ſhall ſuffer the Bar, or the Tribunal. If Duelling is grounded on a private Right every Man has of judging whether he is injured, and doing himſelf juſtice upon it, the giving fair Play for it afterward is throwing up the Right again; and the *Italian* way of hiring an Executioner, in imitation of the Publick, to do the laſt Office, by Shot or Stab from the dark, is more regular Proceſs upon it; but if all the generous Blood of Mankind riſes in juſt Abhorrence againſt that, and Nature cries out upon it, 'tis inconſiſtent Exclamation to deny the Conſequence, and yet ſtand to the Premiſes.

XXVII. In like manner all its other Pretenſes may be ſhown groundleſs, and that it is not a means either neceſſary, lawful, or apt and proper to produce any good end, either to clear Guilt or Truth, or detect who is the Criminal; becauſe Men have neither any natural Reaſon nor divine Authority

rity to depend upon its Deciſions for that purpoſe, which frequent Experience has ſhowed turning the wrong way. God has given no Encouragement to any Man to believe that his Providence ſo conſulted, will make any extraordinary Diſcoveries of Juſtice or Truth, but has forbid all ſuch unwarranted Recourſes to him upon our own Heads, or rather from diabolical Suggeſtion: What Reaſon have we to think or hope but the ſame Providence that has permitted Men to ſerve us ill once, may not alſo as well permit the ſame Hands to ſerve us worſe a ſecond time, eſpecially when we our ſelves ſo fairly provide the Occaſion, and put our ſelves in the way of having it done? Why ſhould Men fancy Providence ſhould concern it ſelf more in revenging Affronts after they have been offer'd, than in preventing them at firſt? or ſtrike in rather to hinder the Repetition of Wrong, than the firſt Act? If it were juſt with God to ſuffer a Perſon to uſe me unworthily once, when I gave him no Occaſion, How much more may he let him kill me, when I draw it upon my ſelf, and call and dare him to it? Nor can any Aſſurances of Right and Truth on ones Side juſtify it, as in that inſtance of fighting in defence of the Honour of God himſelf, as if one ſhould challenge or accept a Challenge from a *Turk* or other Infidel, to fight for the Truth of their ſeveral Religions, upon that condition, that from the Event of the Combat, Judgment ſhould paſs upon their Faiths and Profeſſions, becauſe by this means, either the certain and infallible Truth of God, would be put upon an uncertain and ſlippery Iſſue, or elſe God himſelf muſt miraculouſly interpoſe, where there is no Grounds to expect he ſhould, having neither conſtituted a Man his Champion in any ſuch way upon

those

thoſe Terms, or bid any ſubject their Faith or his Truth to ſuch Determination. God wants not our Aſſiſtance to vindicate his Honour, or aſſert his Truth, and expects our Zeal no farther upon that account, than is within his Commiſſion.

XXVIII. Or to remove any kind of Imputation or Reflection: Not that of Folly; he that being called Fool, gives a Challenge, and fights to diſprove it, makes good the Scandal, and clenches the Imputation; gives a preſent Demonſtration againſt himſelf that he is little better, by the inept way he takes to clear it; fighting is juſt as pertinent an Appeal to prove a Man no Fool, as reading Greek to prove a Man dare Fight. He puts it in diſpute at beſt, and leaves it to Fortune whether he is a Fool or no. If he is worſted, the Charge is made good upon him, his own Law has condemned him, and his own Umpire given it againſt him; and if he dies, has nothing farther to ſay, why he ſhould not be buried with the Burial of an Aſs; and loſes his Life to good purpoſe therefore. If he have the better, Fools have Fortune, will hang as heavy upon him the other way, and few will think him ever the wiſer.

XXIX. He that called Coward, challenges another to wipe off that Stain from his Character, mends the matter not much more.

1. Being nettled and concern'd at it, is firſt a ſhrew'd Sign there is ſomething in it.

2. A Man himſelf beſt knows whether he is ſo or no, if he is conſcious, 'tis true, he puts the Villain on to the Coward upon himſelf, to himſelf at Home, in fighting for a Lye, and juſtifying a Falſhood, to gain a ſham Character Abroad,

which will hardly ſtand long by him, unleſs better grounded.

3. Fighting upon it, is not Teſtimony ſufficient either to deſtroy the Character if 'tis true, or convince Men if 'tis falſe.

4. A Man's forcing himſelf to do a fooliſh deſperate thing, leaves his Character, as to true Valour, much where it was.

5. Fortitude is a Habit, an Act or two neither eſtabliſhes it, nor deſtroys the contrary.

6. There is a great deal goes to Fortitude beſides downright fighting, tho' never ſo fearleſsly; Prudence has as much to do in it, as Force and Intrepidity; and the Cauſe is as much to be conſider'd, as the bold and daring part of Behaviour.

7. No Fool can be brave, becauſe Reaſon always goes to true Valour, which without it is Brutality.

8. Lewd Companions, unlawfully and incontinently fighting, is no more Valour than Scolding is Eloquence, or Railing, Rhetorick.

9. A brave Man dare no more draw his Sword, when the Laws of his God and Country cry hold, than he can not do it when they command.

10. Is a Man called Coward, conſcious of the contrary in himſelf, why ſhould he diſpute what he is ſure of already? Or put upon the Dice of Duel, whether he ſhould be what he knows he is? Will a Man draw Lots for his Money in his Pocket, or Eſtate, becauſe an idle Fellow will face him down he has none? Why ſhould he do it for his Vertue?

11. He that without Neceſſity Fights and ventures his Life to ſatisfy others that he is brave, is like him that ſhould ſhoot himſelf to ſhow the goodneſs of his Piſtols.

12. Di-

12. Diſdain and Contempt is the beſt Return of ſuch Reproach; the leſs there is in it, certainly the leſs Reſentment it deſerves.

13. Has a Man been tried, and behaved himſelf well in the Field in his Country's Service, he that queſtions his Courage, expoſes himſelf.

14. He that has ſerved his Country with Reputation in the War, and Duel's afterward to prove himſelf a Man, is like a Merchant that has got a fair Eſtate Abroad, and comes Home and ſets it all at once at play; 'tis venturing to be beaten with the wooden Dagger, not holding when 'tis well, fooling away your good Fortune where there is nothing more to be got.

15. Natural or acquired Courage, is but the material part of Fortitude, Diſcretion is its Form; daring to fight ſtands to Fortitude, as being endued with prolifick Vertue, and capable of Generation ſtands to Chaſtity, 'tis the right uſe and application makes the Vertue; a common proſtitute Fighter is juſt ſuch a Man of Honour, as a common Whore is a Woman of it; 'tis natural Vertue ſquander'd and miſapplied.

XXX. Whatever Imputations Duelling removes, it draws upon a Man much worſe, ſuch as a Chriſtian ought to think a much more intolerable Scandal to him: And by adding one Reputation ruins another that he ought to be more tender of, as of vaſtly greater value; he gets by it the name of a *Hector*, a brisk Fellow, but with it that of a Man of no Religion or Morals, looſe and prophane; to recommend himſelf to a company of vanting ſwaggering Fops, he is ſtruck out of the White of all that are holy, juſt, good, and ſedately conſiderate and wiſe, and

to appear with an air of heatheniſh Gallantry, throws off all that is ornamental to a Chriſtian, transforms himſelf from the Image of the Son of God to the Borders of Deuilhood.

XXXI. There are but two Caſes in which *Grotius* allows that private Members of Society may happen formally to Duel without Sin. The *firſt*, is, If a Man ſure to be, without it, murder'd by another, has the condition of ſaving his Life that way allow'd him by the Invader. The *ſecond*, is, If a couple of Rogues, equally deſerving the Gallows, are put to fight together by the Magiſtrate willing to ſave one; (Grot. *de jure Bell. lib.* 2. *cap.* 1. 15.) Our Duelliſts, without the Neceſſity, fight upon worſe Terms; the Death of the one of the honourable Pair, entitles the Victor only to wear the Hempen-Garland.

XXXII. Nothing moves me more, than to hear fighting to Death in Duel, called taking and giving Satisfaction, what an unnatural and monſtrous uſe of the Word is this? I am out of all patience with it, it gives me an indigeſtible Offenſe that I cannot away with: Gentlemen Duelliſts for ſhame alter that Term, call it in, ſtifle it; it tells too much upon you; he that is called ten thouſand Lyars and Sons of Whores, has not a tithe of the Ill ſaid of him, that he ſays of himſelf, who calls bloody Revenge his Satisfaction; it carries with it an Importance more than barbarous; conveys the worſt Idea that Man can have of Man: Good Lord! Satisfaction — well — which way Satisfaction? In being killed? Nature ſays no to that to be ſure; in killing then it muſt be: What a bloody Appetite, what a ſanguinary Thirſt does this beſpeak? What a *Cerberus*, a Dog of Hell

Hell does that Man betray his Soul to be the Den of, from whom that Word in this caſe affectionately proceeds? What a Blood ſucking, Life devouring Monſter, feeding on Corpſes, does he confeſs himſelf to be turn'd to, that owns killing any Man to be his Satisfaction? The Word ſays a Man is ſharp ſet for Murder, implys a Guſt and reliſhing of it, that he is uneaſy within, till he has fed and glutted his hungry Deſire with the moſt unnatural of things, greedily longs, as for a choice Pleaſure in which he ſhall acquieſce; for Natures laſt Abhorrence rejoices in the future Conſolation of defacing God's Image, deſtroying a Structure that is Natures Maſter-piece, a Temple ſhe is almoſt thirty and two Years in perfecting; and doing that, the bare Sight, or Thought of which, when done, makes compaſſionate Nature turn away her Eye, and call off her Senſes from it as a Spectacle ſhe cannot eaſily bear. Bloody Revenge a Gentleman's Satisfaction; bluſh Earth, and ſtare ye more humane Monſters of the Field at Man the much greater, I'le turn Herauld my ſelf, and give the Coat of Arms fitteſt to be born by all ſuch Gentility. Sable and Gules, three fiery Serpents hiſſing, with two Maſculine rampant Devils for Supporters, and the Motto, *Satia te ſanguine --- tanta vecordia innata cuiquam ut ſiet ut malis gaudeat*, &c. 'Tis contrary to humane Nature to take delight in the Evils of another, that is being overcome with Evil in the higheſt degree, to rejoice in it, and what Charity cannot do. No Man can rightly puniſh another only for puniſhments ſake, but for ſome good end. We are too near of kin to have it natural to hurt one another, and pleas'd with it. Revenge as it is publick Juſtice, is ſo far only lawful

ful, as it proceeds not from Malice or Rancour. Were private Vindication never ſo lawful, yet if the Vindicator intended his Satisfaction by it, he ſpoilt all, and corrupted the otherwiſe lawful Action. He that takes Revenge, if he would have it true Juſtice in himſelf, muſt be ſo far from intending any private Gratification to himſelf, or reſting in the Infliction and Evil ſuffer'd by the Offender, that he muſt not ſimply will that, but as accidentally neceſſary to produce the good propoſed to come at. I know 'tis ſaid, that Revenge is ſweet, that the Pains of an Enemy are a lenitive to ones own, that Grief is mitigated by puniſhing the Author of it, to make Men believe there is ſome real ſolace and ſolid Comfort naturally in being revenged; but there is either nothing in it but idle Fancy, for what good can the Miſery of another, barely conſider'd do me? or if it have that Effect, yet the Appetite that calls for the Pleaſure that way, is beſtial, the Remedy ſuperfluous and unnatural: *Firſt*, The Deſire it ſelf is founded upon an Inſurrection in Nature of the brutal part, a diſorderly Fermentation of Blood, and Agitation of Spirits, creating a feveriſh Drought, that Nature is impatient under; in the ſoothing of this Tumult, pacifying this Hubbub, compoſing this vexatious Hurry, allaying this Heat, conſiſts the ſweetneſs of Revenge, which it calls for, as Men in a high Fever do for Water, as that which ſeems to quench their Thirſt for the preſent, and like it has fatal Effects, and is ſuperfluous. *Secondly*, And none of Natures Preſcription that is not the Cure. Reaſon in that caſe is Phyſician in Ordinary, whoſe Duty it is to command thoſe unruly Affections, and whoſe Faculties well employed, are endued

with

with Virtue ſufficient, if not to prevent the Diſtemper, or take off the Thirſt quite, yet to enjoyn Forbearance; and 'tis the weakneſs of the Mind only, its want of vigorous Adminiſtration: and its diſſolute Regency, giving way to its Charge that encourages thoſe Appetites to inſiſt on their revengeful Demands.

XXXIII. Doing ſome Miſchief then to the Life of him that has done him an ill Office, is the Duelliſts Art of Contentment, till he have which Satisfaction, he is troubled in Mind, can have no Peace within himſelf; which with what propriety as to Truth, at laſt 'tis called Satisfaction, and anſwers its Name, the Conſciences of the Experiencers of it are ſadly ſenſible. It had need be ſweet and ſavory while they take it, for dearly do they pay for it afterwards; 'tis the uſual Foundation of Inquietude to a Man all his Life after; 'tis a ſort of Satisfaction that makes many a poor Gentleman wander about with an aking Heart, with vain Wiſhes too late, recalling his murder'd Companion or Friend; it may be pleaſant to the Eye, and ſweet to the Taſte, but 'tis a Fruit has always a Worm in it, that once got into the Mind, gnaws ſo, that it makes Men rue the Gratification: 'Tis a rare Doſe whilſt Men take it, as it goes down, but very few reſt well upon it; their Sleep is broken, and they are mighty apt to Startings ever after; or if they are not, ſo much the worſe Sign ſtill; the ſooner it works that way the better. 'Tis reſtleſs Satisfaction which he that never deſired is the happieſt, he that never took, the wiſeſt Man: 'Tis a Phraſe that is a Scandal to the Nation, and ought to be publickly decryed; 'tis ſuch Satifaction, that only the Satisfaction of Chriſt can ſatisfy

for

for; for whoſe Merits, may the one God remit the juſt Conſequences of it to my Country, and to all thoſe in it, who tranſported with youthful Luſts have been carried with the Torrent of ill Cuſtom to take it, and thro' whoſe Grace may he, by working in us better Minds, prevent it for the time to come amongſt us, or influencing our Governours to effectual Coercives. *Amen.*

FINIS.